

Destruction of pursuing lusts

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Destruction of Pursuing Lusts

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafli I'tikaaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of Salat- 'Alan-Nabi ﷺ

Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'يَا أَيُّهَا النَّاسُ أَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا وَمَوَاطِنِهَا' i.e., O people! The one amongst you to attain salvation on the Day of Judgement from its horrors and terrifying valleys 'كَثَرْتُهُمْ عَلَى صَلَاةٍ فِي دَارِ الدُّنْيَا' will be the one who would have recited Salat upon me in abundance in the world.

(Firdaus-ul-Akhbar, vol. 5, pp. 375, Hadees 8210)

دافع جُملہ بلا تُم پہ کروڑوں دُرود

شافع روزِ جزا تُم پہ کروڑوں دُرود

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوْا عَلَى الْحَبِيب اَذْكُرُوا اللّٰه، تَوْبُوْا اِلَى اللّٰه، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah ﷺ and for reaping the rewards.
2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (SahihBukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’aamaat and to join the ‘Ilaaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.

8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Can a disease itself become an antidote?

It is stated on page 367, volume 1 of the two-volume book *'Uyun-ul-Hikayaat*, published by Maktaba-tul-Madinah: The renowned and blessed personality of the Qadiriyyah, Razawiyyah Silsilah (spiritual Sufi order), Sayyiduna Abu Qasim Junayd Baghdadi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِهَادِي has stated: I experienced a state of discontent, restlessness and uneasiness one night, I kept myself busy worshipping but the inner peace & tranquillity was very far from me; I struggled to attain concentration, humility & fear, but it was in vain; I then started reciting the Glorious Quran but still I felt deprived of inner peace & concentration. What was keeping me away from the pleasure of worshipping, I wondered. Eventually, in the last quarter of the night, I put my mantle on my shoulder and came out of my house. After walking some distance, I saw a person wrapped in a mantle. When I approached him, he raised his head and asked me, 'Why are you so worried?' Has the Doomsday taken place?' I questioned, 'Has the appointed time of the Day of Judgement approached?' That person replied, 'No, but I am just asking whether you are going to attain inner peace after experiencing the state of agitation and uneasiness?' I responded, 'Yes! I have really come out to attain contentment of heart and I want to know why I have not been attaining it tonight?' I then inquired from that person, 'Do you want anything from me?' He answered in the affirmative and said, 'O Abu Qasim! Is there any situation where disease itself becomes the antidote?' I replied, 'Yes! There is one such situation, listen carefully, all diseases of your heart will ward off from you when you oppose the desires of your Nafs and the same diseases themselves will become antidotes.'

Having listened to this, that man took a sigh of relief and said, 'I have been answered this question seven times tonight but I had the strong desire to listen to this answer from you; now, by the grace of Allah عَزَّوَجَلَّ, I have heard it from you. Saying that he departed from there and was never seen again.

(*'Uyun-ul-Hikayaat*, pp. 194)

اس نَفْسِ ستمگر کو قابو میں مرے کر دو!
 بُلو ا کے شہنشاہِ آبرار مدینے میں

Dear Islamic brothers! Have you seen, Sayyiduna Abu Qasim Junayd Baghdadi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِهَاتِي, a great blessed personality of the Qadiriyyah, Razawiyyah Silsilah (spiritual path) mentioned a great prescription to that person that when he would oppose his carnal desires (Nafs), all his spiritual diseases will be removed from him and the same diseases themselves can become antidotes; it is learned through the mentioned description that fulfilling the carnal desires and satisfying the lust is a deadly epidemic that fills the heart with the filth of sins. Ponder a little over this, why is there nothing virtuous that effects our hearts and we attain no pleasure in worshipping; therefore, we should also derive a lesson from this parable that instead of wasting our life in satisfying the desires, one should lead a righteous life in conformity with the Sunnah.

Definition of satisfying the lust

Remember! Fulfilling each and every carnal desire of the Nafs [self] blindly, irrespective of it being permissible or impermissible is termed as 'satisfying the lust' and it is followed by sheer loss. A warning in regards to it can be understood from the following blessed Hadees.

Three destructive things

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: There are three destructive things, (1) Being obsessed with greed. (2) Following the carnal desires. (3) A person who becomes self-conceited.

(Al-Mu'jam-ul-Awsat, vol. 4, pp. 212, Hadees 5754)

Dear Islamic brothers! If we manage to overpower the carnal desires, we will also get out of evil habits and get rid of various kinds of sins and thus we will purify our inner-self as well as we will attain pleasure in worshipping along with humility and fear.

اللہ اللہ کے نبی سے فریاد ہے نفس کی بدی سے
 دِن بھر کھیلوں میں خاک اُڑائی لاج آئی نہ دُروں کی ہنسی سے
 شب بھر سونے ہی سے غرض تھی تاروں نے ہزار دانت پیسے
 ایمان پہ مَوْت بہتر او نفس تیری ناپاک زندگی سے
 اللہ کنوئیں میں خود گرا ہوں اپنی نالیش کروں تجھی سے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Human desires never come to an end, by the passage of time, the circle of desires grows. At present, if the fulfilment of desires requires impermissible resources, people do not care about it. Let's listen to few Quranic verses condemning the satisfaction of the desires so that we too learn the destructions of satisfying the desires and we struggle to refrain from them, as Allah عَزَّوَجَلَّ states in the Glorious Quran:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يُلْقَوْنَ غِيًّا

Translation from Kanz-ul-Iman: Then after them came the unworthy successors who wasted prayer and followed their desires, so soon they will encounter the valley Ghoyy (in Hell). (Part 16, Surah Maryam, verse 59)

Commenting on the abovementioned blessed verse, 'Allamah Jalaluddin Suyuti Shafi'i رَحِمَهُ اللَّهُ الْقَوِيُّ reported: Sayyiduna 'Uqbah Bin Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Soon the people of the book and the people of Labn will be destroyed from my Ummah. I humbly asked, 'Ya Rasulallah رَضِيَ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are the people of the book?' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Those who learn this book so that they quarrel with true believers.' I humbly asked, 'Who are the people of Labn?' The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Those who satisfy their desires and waste their Salah.' (Tafseer Durr-e-Mansoor, vol. 5, pp. 527)

Sayyiduna Ibn Ash'as رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: Allah عَزَّوَجَلَّ sent a revelation to Sayyiduna Dawood عَلَيْهِ السَّلَام: عَلَى نَبِيَّتَا وَعَلَيْهِمَا الصَّلَاةُ وَالسَّلَام. Undoubtedly, the hearts which are connected to worldly desires are away from me. (Tafseer Durr-e-Mansoor, pp. 527)

Allah عَزَّوَجَلَّ has said in the Holy Quran:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾

Translation from Kanz-ul-Iman: And Allah wills to turn towards you with His mercy; but those who indulge in their own pleasures wish that you stay far away from the Straight Path. (Part 5, Surah An-Nisa, verse 27)

(Tafseer Durr-e-Mansoor, pp. 526)

Particular background circumstance and context of abovementioned verse is that Jews, Christians and Majoosi (fire worshippers) used to consider it permissible to marry the daughters of their brothers and sisters. When Allah عَزَّوَجَلَّ made it Haraam to marry them, they started saying: The way you consider it permissible to marry aunt's daughters whereas maternal and paternal aunts are Haraam upon you; similarly, marry the brother's and sister's daughters. Upon that, the abovementioned verse was revealed that these people also want you to fall into adultery like them.

(Madarik, Surah An-Nisa, Taht-al-Ayah: 27, pp. 223)

Dear Islamic brothers! Have you seen how Allah عَزَّوَجَلَّ condemned those who pursue their lusts that such people will be thrown into the valley of Ghoyy in Hell; similarly, in another verse, the hypocrites have been condemned & cursed that they faced disgrace and humiliation due to pursuing lusts and now, owing to malice and hatred, they want Muslims to indulge in this evil habit.

At times, if the miserable state of Muslims is practically observed, it can easily be understood that non-Muslim propaganda looks meeting with success its ulterior motives. Being overpowered by the Nafs [self] and Satan, many

Muslims, today, are pursuing their desires, crossing all limits; impressed by western style and habits, they take pride in following the western culture and civilization **مَعَآذَ اللّٰهِ عَزَّوَجَلَّ**; giving up the Sunnah style of clothing etc., men have preferred the pants shirt & cap etc., and walking in an arrogant manner; women have chosen tight fitting clothing & are practising unveiling, walking around revealing their bodies in the name of fashion and have even left considering it indecency; the deteriorating condition of children and their training is that they are taught arts and sciences instead of Islamic education and if any child is intelligent, parents show are eager to choose the profession of a doctor, engineer, professor, computer programmer etc. For them, and they feel no hesitation and shame in enrolling him in an atmosphere of co-education, they even feel no regret over sending him or her abroad in the hands of non-Muslims for the sake of higher education. And to what extent things have gotten worst, a poet illustrates:

خول پر خول سیابی کا چڑھا جاتا ہے	قلب پتھر سے بھی سختی میں بڑھا جاتا ہے
آہ! مائلِ مرے اللہ ہوا جاتا ہے	نفس و شیطان کی ہر آنِ اطاعت پر دل
ہائے بے خوف عذابوں سے ہوا جاتا ہے	عارضی آفتِ دنیا سے تو دل ڈرتا ہے
حفظِ ایمان کا تصوّر ہی مٹا جاتا ہے	آہ! دولت کی حفاظت میں توسب ہیں کوشاں
آہ! فیشن پہ مُسلمان مرا جاتا ہے	وَلولہ سُنَّتِ محبوب کا دے دے مالک

Dear Islamic brothers! If we want to seek Islamic teachings to ward off the destruction of western culture, if we want to lead a Sunnah-inspiring life abandoning a fashion-dominated lifestyle and if we want to provide Madani training to our children and to give them a mind-set of Fikr-e-Aakhirat (contemplation of the Hereafter) from their childhood then associate yourselves with the Madani environment of Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, with the blessings of the Madani environment, numerous lovers of fashion and adorers of western culture have come onto the path of Sunnah after seeking repentance.

اگر سُنَّتیں سیکھنے کا ہے جذبہ
تم آجاؤ دیگا سکھا مدنی ماحول
تمہیں لطف آجائے گا زندگی کا
قرب آ کے دیکھو دَرا مدنی ماحول
یہاں سُنَّتیں سیکھنے کو ملیں گی
دلالتے گا خوفِ خدا مدنی ماحول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to make your mind to abandon carnal desires for the sake of the pleasure of Allah ﷺ, some blessed Ahadees are being mentioned condemning evil desires so that people can deal with this deadly epidemic successfully in a more efficient way.

Jannah and Hell are nearer to you

Sayyiduna ‘Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated, the Revered and Renowned Prophet ﷺ has stated: Jannah is nearer to any of you than the strap of your shoe, and so is Hell (i.e., very close); however, Jannah has been covered up with troubles and Hell has been covered up with desires and pleasures. *(Sahih Bukhari, pp. 243, Hadees 6487)*

Who is wise and who is unwise?

In the same way, the Prophet of Rahmah ﷺ has stated:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَ الْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هُوَ هَائِمٌ
تَمَنَّى عَلَى اللَّهِ عَزَّوَجَلَّ

Translation: The wise one is he who makes an assessment & accountability of his Nafs[self] and prepares for the life after death and a foolish person is the one who surrenders to the temptation of the Nafs and has hopes in Allah ﷺ (Divine blessing to seek Jannah). *(Sunan Ibn Majah, vol. 4, pp. 496, Hadees 4260)*

Dear Islamic brothers! Undoubtedly, Jannah is the most beautiful place full of blessings and comforts but it is not so easy to gain access to it, rather, terrifying valleys lay on the path in the form of worshipping & devotion which are needed to pass through, but Hell is the place of terror, troubles and different troubles and it brings easy access because Hell is covered up with the desires of the Nafs; so, the one who leads his life satisfying the carnal desires of his Nafs, it is feared that he might be thrown into Hell. Therefore, whoever, amongst us, wishes to enter Jannah and desires to be saved from the punishments of Hell, he should work hard to restrain the good and bad desires while opposing his Nafs because good desires are followed by bad desires. Let's listen to a blessed Hadees to receiving a warning.

Sayyiduna Abu Hurayrah رضي الله تعالى عنه narrated, the Blessed and Beloved Rasool صلى الله تعالى عليه وآله وسلم has stated: When Allah عز وجل created Jannah and Jahannam, He عز وجل sent Jibraeel عليه السلام to Jannah, saying, 'Look at Jannah and it's blessings, what I have prepared for the inhabitants of Jannah.' The Holy Prophet صلى الله تعالى عليه وآله وسلم said, 'So Jibraeel (عليه السلام) arrived and saw the blessings of Jannah, what Allah عز وجل had prepared in it. He (Jibraeel عليه السلام) came to the blessed court of Allah عز وجل and humbly said, 'Indeed, I take an oath by Your Majesty and Highness, whoever will hear of it, must try to enter it.' Then Allah عز وجل gave the order for it to be surrounded with hardships and troubles. He عز وجل then said to Jibraeel عليه السلام, 'Go back to Jannah and look at its blessings, what I have prepared in it for the inhabitants of Jannah.' The Noblest Rasool صلى الله تعالى عليه وآله وسلم said, 'So he (عليه السلام) returned to it and found it surrounded with hardships and troubles. He returned to the blessed court of Allah عز وجل and humbly said, 'O Allah عز وجل, I take an oath by Your Majesty and Highness, I fear that none will be able to enter it.' Thereafter, Allah عز وجل said, 'Go and look at Hell and its punishments, what I have prepared in it for the inhabitants of Hell.' So Jibraeel عليه السلام went and found that one part of the fire was climbing up the other. Upon that, he returned to the blessed court of Allah عز وجل and humbly said, 'I swear by Your Majesty and Highness, there is no individual, who hears of it (the brutality of Hell) and then enter (i.e., a person will try to save himself from) it.' So He عز وجل gave the order for it to be surrounded with lusts and pleasures, then He عز وجل said, 'Go back and look at Hell', so Jibraeel عليه السلام returned to it, then he came in the blessed court of

Allah ﷻ and said, 'I take an oath by Your Majesty and Highness, I fear that none will escape from it, rather, he will (indulge in lusts) and enter it.'

(Sunan-ut-Tirmizi, Hadees 2569)

Commentary of the blessed Hadees

Commenting on the abovementioned blessed Hadees, 'Allamah Ibn-e-Hajar 'Asqalaani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Lusts refer to those worldly elements and activities which derive pleasure, whether it is directly opposed and condemned by the Shari'ah or it causes leaving any Divine commandment. Even doubtful acts and those Mubah (permissible) actions, which may lead to Haraam fall under (lusts). *(Fath-ul-Bari, vol. 11, pp. 273)*

Sayyiduna Atiyah Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: A man cannot become pious until he abandons permissible acts in order to save himself from impermissible acts.

(Al-Mustadrak, Hadees 7969)

Dear Islamic brothers! We have learned through this blessed Hadeess and its commentary that one can gain access to Jannah after experiencing many hardships and troubles and by abandoning pursuit of his carnal desires.

In Kufa while addressing the people, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated: O people, I fear that you may follow your carnal desires and harbour high hopes because high hopes make one forget the Hereafter and following & satisfying the carnal desires deviates one from the straight path. Beware! Thus, worldliness is going to deceive you, indeed the Hereafter will occur and people wish to have both but you should desire the Hereafter; today is the time of action and tomorrow will be the time of accountability. *(Az-Zuhd, pp. 58)*

When Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was asked the reason for weeping bitterly while looking at a grave, he رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I remember my loneliness; because no one from the people will stay with me in my grave.' (Then, conveying the call to righteousness) he رَضِيَ اللهُ تَعَالَى عَنْهُ said: The grave is a Jannah for the one whose world is like a prison and it is a prison for the one whose world is a Jannah. Death is the message of release for one

whose worldly life was like imprisonment. One who refrained from the desires of the Nafs in the world will find its full reward in the Hereafter. A better person is one who leaves the world before the world leaves him, and who is pleased with his Creator before meeting Him. Everyone will be treated in his grave according to his worldly life. If he spends his life performing good deeds, he will find comforts in his grave but if he meets his doom committing evils, he will face the punishments. (*Maw'izah Hasanah*, pp. 61-62)

Dear Islamic brothers! How deeply the pious bondmen of Allah would ponder over the reality of the grave. But unfortunately! We do not learn any lesson even after visiting the graveyards many times and after lowering many dead people with our own hands.

Remember! On the surface, the graves only appear similar, but they are different on the inside. Some people's graves are a beautiful garden whilst others are full of fire, snakes and scorpions.

Just ponder! If a person is buried alive in the dark, frightening and horrific grave as a punishment for missing Salah only once or because of lying just once or backbiting once or gazing at something forbidden, just once, or listening to a song once or watching a movie once or belittling somebody once or taking out your anger once without Shar'i permission or having his beard shaved once or trimming it less than the length of a fist, what will be his condition? Indeed those individuals who fear Allah عَزَّوَجَلَّ, they tremble to even think about it. Indeed, even the imagination of it, is frightening them. This is only the worldly imagination, If Allah عَزَّوَجَلَّ is displeased, who can bear the terrible torments which are inflicted upon sinners in the grave? It is stated in *Hilyat-ul-Awliya*: When a person passes away and is buried, all those things come to frighten him, which he feared in the world, but did not fear Allah عَزَّوَجَلَّ.

(*Hilyat-ul-Awliya*, vol. 10, pp. 12, Raqm 14318)

ملے گناہوں کے آمراض سے شفا یا رَبِّ!

بچانا ظلم و ستم سے مجھے سدا یا رَبِّ!

ہماری بگڑی ہوئی عادتیں نکل جائیں

ہمیشہ ہاتھ بھلائی کے واسطے اُٹھیں

رہیں بھلائی کی راہوں میں گامزن ہر دم
کریں نہ رُخ مرے پاؤں گناہ کا یا رَبِّ!
گناہ گار طلبگارِ عفو و رحمت ہے
عذابِ سہنے کا کس میں ہے حوصلہ یا رَبِّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Safety just lies in refraining from pursuing lusts and desires of Nafs. Those people who abandon desires of Nafs for the sake of the pleasure of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ honours them with eternal blessings of Jannah as a reward as it is stated in glorious Quran:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ

Translation from Kanz-ul-Iman: But for one who feared Allah, to stand before his Lord and restrained himself from desire.

(Part 30, Surah An-Nazi'aat, verse 40, 41)

Sayyiduna Abu Sulayman Daarani رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'Abandoning a desire from the desires of the Nafs is more beneficial to the heart than fasting and remaining awake (in worship) for the entire year.' (Jazb-ul-Qulub, vol. 2, pp. 336)

Dear Islamic brothers! Have you observed the great excellence and virtues of refraining from the desires of the Nafs. Whoever shuts the doors of desires upon himself, Allah عَزَّوَجَلَّ will grant him the blessings of Jannah. Therefore, we too should not deprive ourselves of these rewards and favours and we should continue struggling to refrain from the desires of our Nafs. There could be many causes of provoking the fulfilment of desires. Let's listen to just 5 of them so that it becomes easier for us to refrain from these deadly objects.

1. Habit of being impressed in haste

Listening to the appreciation of something or seeing anything in another's possession, this desire enters one's heart that he too must have this thing

(such as a laptop, tablet, house, shop etc.,); whether he needs it or not, but he has an obsession to acquire it by any means necessary, if these things are difficult to get, he crosses all boundaries in order to fulfil his desire and thus falls into a bottomless pit.

Cure

The best cure for this is that he should develop the habit of choosing between good and evil desires and consult a pious and sincere friend in this respect, then he should ponder over the disadvantages of fulfilling the desires of the Nafs, also seek permissible means for fulfilling permissible desires.

2. The Evil habit of extravagance

One of the causes behind fulfilling the desires could be the evil habit of extravagance because such a person blindly wastes his wealth in each and every luxury whether it is of any use for him or not.

Cure

The simple cure of it is that while spending wealth, one should keep in view his requirements and needs; he should not buy anything until it is required and if possible he should give money in Sadaqah (charity) which is being used in worthless things. Remember! Abandoning family & relatives, if one spends money on sinful acts or on strangers and where the Shari'ah does not permit is called extravagance. If the lavish spending and extravagance is against Shari'ah, it is Haraam and if it is against ethics & kindness then it is Makrooh-e-Tanzeehi (an act that is disliked by the Shari'ah). *(Al-Hadiqa-tun-Nadiyyah, pp.28)*

It is stated on page 256 of the remarkable book '*Faizan-e-Sunnat*', authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi Ziyaae رَافِعُ بْنُ كَعْبَةَ الرَّافِعِيُّ: The renowned commentator of the Glorious Quran, Mufti Ahmad Yaar Khan عَلَيْهِ رَحْمَةُ الْمَلَكِ has stated on page 390 of the 8th volume of *Tafsir-e-Na'imi* that there are several interpretations of Israaf [i.e. wastage] some of which include:

1. To consider Halaal things as Haraam.
2. To use Haraam things.
3. To eat, drink or wear more than one's requirements.
4. To eat, drink and wear whatever one desires.
5. To eat and drink repeatedly during the day and night, causing illness and upsetting the stomach.
6. To eat and drink things harmful to the body.
7. To keep obsessing about clothes and food as to what one will wear or eat next time. (*Ruh-ul-Bayan, vol. 3, pp. 154*)
8. To eat for falling into heedlessness.
9. To eat with the intention of committing sins.
10. To accustom oneself to high quality foods and fancy dresses to such an extent that one is not able to eat or drink ordinary and simple things.
11. To assume that delicious food is the reward of one's own personal excellence only.

3. Unnecessary observation about others' matters

Similarly, one of the causes behind pursuing the desires is to observe and think about others' matters; unnecessary thinking about others' living style, lavish spending, grand houses and gorgeous dress' etc., breeds the epidemic of jealousy, rather, it sparks the fire of pursuing desires and such a person even resorts to impermissible resources in order to fulfil his desires.

Cure

He should abstain from thinking about others' matters and their living standards; whatever he has been bestowed with, he should remain patient and calm on it, in fact, he should look towards someone from a lower standard of living and show gratitude for living in a better condition, he should also go through the biographies of the blessed saints رَحْمَةُ اللهِ تَعَالَى and ponder over their lives so that he could motivate himself towards the virtuous and straight path.

4. Heedlessness of one's own reform

One of the causes behind obeying the Nafs & Satan is not to pay attention towards one's own reform; one who does not take accountability of himself, will never be able to be aware of his flaws and sins and will therefore be overpowered by Satan, and he will repeatedly commit sins.

Cure

Such a person should take accountability of his actions daily, this is called Fikr-e-Madinah in the terminology of the Madani environment of Dawat-e-Islami. Before going to bed, he should ponder over his good and evil deeds he has done for the day; he should scold his Nafs for committing sins and pledge not to repeat those evil acts. **اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ** the Madani In'aamaat is designed by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **وَاٰمَنَّا بِرِکَاثَتِہُمُ الْعَالِیَہ** and is quite useful for assessing Nafs. To submit your booklet each month after practicing Fikr-e-Madinah (Madani contemplation) is one of the 12 Madani activities of Zayli Halqah.

Acting upon the Madani In'aamaat is the best source of accountability of deeds and is great preparation for the grave and the Hereafter. Therefore, you too should act upon the Madani In'aamaat, fill in the Madani In'aamaat booklet while practicing Fikr-e-Madinah (Madani contemplation) and submit it to the Zimmahdar (relevant representative of Dawat-e-Islami) of your area. By the blessings of this, **اِنْ شَاءَ اللّٰہُ عَزَّوَجَلَّ** you will develop a mind-set and a yearning to protect your faith, adopt the Sunan and will have hatred for sins.

گناہوں کی نہیں جاتی ہے عادت یا رسول اللہ
تمہیں اب کچھ کرو ماہ رسالت یا رسول اللہ
گناہوں سے مجھے ہو جائے نفرت یا رسول اللہ
نکل جائے بُری ہر ایک خصلت یا رسول اللہ
گُنہ لمحہ بہ لمحہ ہائے! اب بڑھتے ہی جاتے ہیں
نہیں پر اس پہ ہائے کچھ ندامت یا رسول اللہ

5. Eating to one's full or excessive eating

One of the causes behind pursuing the desires (Nafs) & Satan is to eat to one's full because it is clearly known that whoever completely fills his stomach, falls prey to Satan, and he does not attain pleasure in carrying out virtuous acts, rather it awakens the carnal desires, leading him to commit sins.

Calamities of a heavy body

Sayyiduna Yahya Mu'aaz Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The one who is in the habit of filling his stomach, his body becomes fat and the one who is obese becomes a victim of his desires and the one who becomes a victim of his desires, his sins increase and the one whose sins increase, his heart becomes hard and the one whose heart becomes hard, he becomes a victim to the calamities and attractions of the world.' (Al-Munabbihat, pp. 59)

Dear Islamic brothers! It is certainly a matter of great concern that eating to the extent of filling the stomach opens the door of many sins. Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated, 'Excessive eating causes turmoil in one's body parts and creates the desire of committing immodest acts, causing commotion and making a fuss. When a person eats in excess he becomes arrogant, his eyes desire to see immodest things, his ears desire to hear evil things, his tongue wants to speak about indecent things, his private part demands the satisfaction of lust and his feet are keen to move towards impermissible places. On the contrary, if a person is hungry, all of his body parts remain peaceful and they do not desire any evil.'

Abu Ja'far عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated, 'When the stomach is hungry, all other body parts are at peace. They desire nothing, and when the stomach is full, other body parts remain hungry and take the person to commit different evil things.' (Minhaj-ul-'Abidin, pp. 92)

Cure

Dear Islamic brothers! The best cure of preventing sins after having excessive food is that one should foil the attempts of the Nafs by eating less than his usual appetite. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ in the fragrant environment of Dawat-e-Islami,

people are persuaded and motivated to keep themselves away from eating Haraam, and to have Halaal food with the intention to gain strength to worship and to attain pleasure in praying.

In the terms of Dawat-e-Islami, eating less than one's appetite is also called 'Payt ka Qufl-e-Madinah' (spiritual lock of the stomach). In order to make up the mind to eat less, 'Allamah Maulana Abu Bilal Muhammad Attar Qadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has authored a remarkable 206-page book titled, 'Excellence of Hunger' اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ by the blessing of going through this book, you will learn manners of eating, the advantage of eating less than one's appetite, rules to stay healthy and many Madani pearls have also been added in this book. You can obtain this from any branch of Maktaba-tul-Madinah, and you may read or download it online for free at Dawat-e-Islami's website (www.dawateislami.net).

زَبَانِ کا آنکھ کا اور پیٹ کا قفلِ مدینہ تم
لگا لو ورنہ محشر میں پشیمانی بڑی ہوگی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

Summary of Bayan (speech)

Dear Islamic brothers! In today's Bayan, we have heard the destruction of obeying the desires. It is a deadly epidemic which plunges a human into a bottomless pit. Through blessed Quranic verses, blessed Ahadees and blessed sayings of the great saints رَحِمَهُمُ اللّٰهُ تَعَالٰى, we have come to know the harms and destructions of this deadly epidemic; moreover, followers of their desires may face destruction of worldliness and the Hereafter, monetary loss, loss of life, wastage of time, constant disgrace & humiliation and displeasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم etc.

Remember! One of the main causes behind of pursuing the desires is also by staying away from the company of pious people because when a person joins such people who are already indulged in the destructions caused by the Nafs,

his Nafs starts accepting their influence and finally that epidemic gradually seeps into him. Therefore, we should join the gathering and company of the honourable scholars who are well aware of the deceptions and evil tricks of the Nafs and they are able to distinguish between permissible and impermissible desires. Keep yourselves away from disrespectful people as bad company is more harmful and poisonous than a snake, because a snake merely harms you physically but an evil gathering harms one spiritually and physical.

Majlis for Reforming Prisoners

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani environment of Dawat-e-Islami (a global & non-political movement for the propagation of Quran and Sunnah) provides excellent company; millions of people, associated with the Madani environment of Dawat-e-Islami, have been leading virtuous lives after seeking repentance.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Under this enthusiasm to propagate Islam, a 'Majlis for Reforming Prisoners' has been serving Muslims in prisons all over the world. In Pakistan, Madrasah (seminaries) have been established in prisons for imparting Quranic education to prisoners; اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ all prisons will have this facility of a Madrasah. In many prisons, Dars from booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat اَمَامَةُ بَرَكَاتُهُمُ الْعَالِيَهُ are also delivered; moreover, monthly and weekly congregations & Zikr-o-Na'at have also been conducted in many prisons. Grieved and sad prisoners are also helped with Ta'weezat (amulets) issued by the Ta'weezat-e-'Attariyyah department free of charge. Various special courses are conducted for the released prisoners such as 41-day Madani In'aamaat & Madani Qafilah Course, 63-day Training Course, 12-day Madani course, Imaamat Course and Mudarris Course etc.

An ardent lover of the Beloved Prophet

An Islamic brother representing this Majlis (Majlis for Reforming Prisoners) visited a famous religious academy known as Jami'ah Rashidiyah in Pir Jo Goth, Bab-ul-Islam, in the province of Sindh, Pakistan.

During the conversation with the Shaykh-ul-Hadees, the contribution of Dawat-e-Islami in prisons came up. The honourable Shaykh-ul-Hadees, belong to that area, shared one of the marvellous descriptions about Dawat-e-

Islami's work in prisons, he stated that he knew a robber who wreaked havoc in the suburbs of Pir Jo Goth (a village in the province of Sindh, Pakistan). The police raided so many times to arrest him but he often escaped. He was even apprehended many times but was released on account of his contacts with influential people.

Eventually, he was apprehended for a crime in Bab-ul-Madinah, Karachi, for which he was convicted and sent to prison. After serving his sentence, the robber came to visit the Shaykh. At first glance, the Shaykh could not recognize him, as he was always bareheaded and beardless. Now, his face was illuminating as he had grown a beard, and his head was gleaming as he was crowned with a green turban; showing extreme devotion and love for the Beloved and Blessed Prophet ﷺ. Marks of prostration on his forehead were indicating his adherence to Salah.

Putting an end to the Shaykh's surprise, he said that he was blessed with joining Dawat-e-Islami during his imprisonment, *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*. He further stated that with the efforts and help of Islamic brothers he was able to free himself from the shackles of sins, becoming a true lover of the Noble Prophet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah ﷺ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنّت کا مدینہ بنے آقا جَنّت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls pertaining to Miswak

- On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عليه رَحْمَةُ اللهِ الْوَالِقُوى has stated, 'The honourable scholars say that whoever uses the Miswak regularly, will be blessed with the good fortune of reciting the Kalimah (fundamental article of faith) at the time of death, and whoever consumes opium will not be able to recite the Kalimah at the time of death.'
- It is narrated from Sayyiduna Ibn 'Abbas رضي الله تعالى عَنْهُمَا that there are 10 qualities in the Miswak: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah عَزَّوَجَلَّ is pleased, it increases good deeds and rectifies the stomach. *(Jam'-ul-Jawami' lis-Suyuti, vol. 5, pp. 249, Hadees 14867)*
- Miswak should be from Zaytoon, or Neem, or similar trees/plants having a bitter taste.
- Thickness of the Miswak should be equal to the little finger.
- Miswak should not be longer than one's hand span as satan sits on it.
- The strands of the Miswak should be soft; otherwise, they might cause spaces between the teeth and gums.
- If a Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
- Trim the strands of the Miswak every day as they are beneficial only as long as they have some bitterness.
- Brush your teeth horizontally with the Miswak.
- Always brush your teeth with a Miswak in three cycles.
- And rinse it after each cycle.
- Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the

thumb is also beneath pointing upwards (near the soft strands that are used to brush the teeth).

- First brush (with Miswak) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
- Using the Miswak by gripping it in the form of a closed fist poses the risk of piles.
- Miswak is a pre-Wudu Sunnah but if one has foul breath, using the Miswak becomes Sunnat-ul-Muakkadah. (*Fatawa Razawiyyah, vol. 1, pp. 623*)
- Do not throw away a used Miswak or its strands as it is used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

سُنَن کی تربیت کے قافلے میں بار بار

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

The Salawaat-‘Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtimā’ (congregation) of Dawat-e-Islami:

1. The Salat-‘Alan-Nabi for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ *(ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. *(Al-Qaul-ul-Badi’, pp. 277)*

4. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’

(*Al-Qaul-ul-Badi*, pp. 125)

6. Durood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attarhib Wattarhib*, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضي الله تعالى عنهما that the Noble and Blessed Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma’-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَنَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمُ’ and ‘كَرِيمُ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Rab of the seven skies and the magnificent ‘Arsh.